Lahore L-8 (1866-72) 1933* AV2 Dard AV2

5. A WOMAN'S SONG (GILGIT).

[THE DESERTED WIFE AND THE FAITHLESS HUSBAND.] 539

The Wife:

Mey kukúri Patán goyta bíyto djíh tún?
My kukuri Pathán going he sat what am I to do?

Pípi batsíne gardo dín; mátse tshúsh.
Aunt! from the family he absence has given; I cocoon.

Gá síddim gatí bring bálco dís;
And coloured silk spinning animal bind do=could.

Mí duddh tshát bílí!
My milk-sweet late has become!

The Husband:

*Aní Azari rey**
That Azari, [is] a Deodar cedar [?]

Rajéy, ná simmo? aní Azarco rdh bílis.
Kingly, is it not so [my] love! That Azari illness I have.

Aní Wastreyn shuyi gas-mall, ná simmo!
This Waste's child princess, not [so] love?

Bálli dapájo gí bow; aní pár
Then from my waist (girdle) taking I'll sit; this beyond

tshúsheyn
the mountains.

Súri yar tshúsheyn djundjít tsda bijíle.
Sun this side's mountain birch tree (?) to you both.

Simmo tshámim; aná shú gudreyn tsíná — gá
Alike I love: This white hawk black and

Tshúkki†; mey bagá bálk; bálli pashéjo
fragrant bag mine being sit; Then on my turban

gí beyim.
wearing I will sit.

* More probably "rey" in the pine called the Picea Webbiana.

† Part II., page 16, gives the following for "Birch." "Birch?— Djinji (the white bark of which is used for paper) in Kashmír where it is called the bark-tree "Burza kull" lit: Burza = the bark; kúll = plant, tree." 925

‡ "Tshúkki" is a black fragrant matter said to be gathered under the white bark of the birch djinji: it is not an unknown product but I cannot recognize it as the birch tree. "Gas" is a plant(?) called "mukí" is named for ... [illegible]

In Leitner L-3 (1888-93) 1893? AV3 Dard AV3

*LEGENDS RELATING TO ANIMALS.**

1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling their dens with grass and that they eat a plant, called "ajall," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which he disinterred. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den, where he set her upright against a stone and fashioning a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "mû-mû-mû" to encourage the woman to spin. He also brought her some nuts and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the playful habits of the bear.

2.—A BEAR MOURNS A GIRL.

Another curious story is related of a bear. Two women, a mother and her little daughter, were one night watching their field of Indian corn "mahai," against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his tours, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and gradually dwindled down to mere misshapen stumps. The girl eventually died in childbirth, and the poor bear after vain efforts to restore her to life roamed disconsolately about the fields.

3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills in order to avoid his creditors.†

4.—THE BEAR AND THE ONE-EYED MAN.

The following story was related by a man of the name of Ghalib Shah residing at a village near Astór, called Parishing. He was one night looking out whether any bear had come into his "tromba" field.‡ He

* These legends should be compared with the Chitrál Fables published by Mihtar Wisám-ul-Mulk in the *Asiatic Quarterly Review* of January, 1891, namely: "the vindictive fowl," "the golden mouse," "the mouse and the frog," "the quail and the fox." See Appendix III. as also Légends in "The Hunza-Nagyr Handbook."

† The *arrepalonness* of the Gipsies in discharging such obligations, when contracted with a member of the same race, used to be notorious. The Dôms or Rôms of the Shins are the "Romany" of Europe and our "Zingari" is a corruption of "Sinkari" or inhabitants on the borders of the River or Sin = the (Upper) Indus.

‡ Tromba, to be made eatable, must be ground into flour, then boiled in water and placed in the "tahmúl" [in Astori] or "paydah" [Ghilgiti], a receptacle under the fourth, and has to be kept in this place for one night, after which it is fit for use after being roasted or put on a tawa [pan] like a Chapatti [a thin cake of unleavened bread].

"barśo" or tahtú barśo = sour barśo [mśro barśo = sweet barśo].

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saw that a bear was there and that he with his forepaws alternately took a pawful of "trumba," blew the chaff away and ate hastily. The man was one-eyed [abéo = blind; my Ghilgiti used "Kyun," which he said was a Persian word, but which is evidently Turkish] and ran to his hut to get his gun. He came out and pointed it at the bear. The animal who saw this ran round the blind side of the man's face, snatched the gun out of his hand and threw it away. The bear and the man then wrestled for a time, but afterwards both gave up the struggle and retired. The man, after he had recovered himself went to look for the gun, the stock of which he found broken. The match-string by which the stock had been tied to the barrel had gone on burning all night and had been the cause of the gun being destroyed. The son of that man still lives at the village and tells this story, which the people affect to believe.

5.—WEDDING FESTIVAL AMONG BEARS.

A Mulla, of the name of Lal Mohammad, said that when he was taken a prisoner into Chilás,* he and his escort passed one day through one of the dreariest portions of the mountains of that inhospitable region. There they heard a noise, and quietly approaching to ascertain its cause they saw a company of bears tearing up the grass and making bundles of it which they hugged. Other bears again wrapped their heads in grass, and some stood on their hind-paws, holding a stick in their forepaws and dancing to the sound of the hoots of the others. They then ranged themselves in rows, at each end of which was a young bear; on one side a male, on the other a female. These were supposed to celebrate their marriage on the occasion in question. My informant swore to the story and my Ghilgiti corroborated the truth of the first portion of the account, which he said described a practice believed to be common to bears.

6.—THE FLYING PORCUPINE.

There is a curious superstition with regard to an animal called "Hargiss," which appears to be more like a porcupine than anything else. It is covered with bristles; its back is of a red-brownish and its belly of a yellowish colour. That animal is supposed to be very dangerous, and to contain poison in its bristles. At the approach of any man or animal it is said to gather itself up for a terrific jump into the air, from which it descends unto the head of the intended victim. It is said to be generally about half a yard long and a span broad. Our friend Lal Mohammad, a saintly Akhunzada, but a regular Münchhausen, affirmed to have once met with a curious incident with regard to that animal. He was out shooting one day when he saw a stag which seemed intently to look in one direction.

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* Almost every third man I met had, at some time or other, been kidnapped and dragged off either to Chilás, Chitrál, Badakhshán or Bokhára. The surveillance, however, which is exercised over prisoners, as they are being moved by goat-paths over mountains, cannot be a very effective one and, therefore, many of them escape. Some of the Kashmir Maharajah's Sepoys, who had invaded Dardistan, had been captured and had escaped. They narrated many stories of the ferocity of these mountaineers; *e.g.*, that they used their captives as fireworks, etc., etc., in order to enliven public gatherings. Even if this be true, there can be no doubt that the Sepoys retaliated in the fiercest manner whenever they had an opportunity, and the only acts of barbarism that came under my observation, during the war with the tribes in 1888, were committed by the Kashmir invaders.

We fired off six guns, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Bhagiun," which had swallowed a large Markhor with the exception of his horns! There was the gunsmith one of whose guns had perforated the head and horns of the Markhor!! My Ghilghit, on the contrary, said that the Bhagiun was a great snake "like a big fish called Nang." Perhaps, Bhagiun means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astor.

3.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Ki."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in herds of ten or twenty and track game which they bring down, one hind or one Ki, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of these animals. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and cracked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and goats.

* This is undoubtedly the *ssoo* *rankoo*, a species of wild dog, which hunts in packs after the wild goat, so commonly found in the high mountains round Gilgit. The natives also pursue it. Dardistan, specially Shuna, is the paradise of the dog, the wild ones, including the *ssoo* *pari*, and the red bear.

The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (reminiscent like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Afghans, Kafiristán, and others. The beautifully knit stockings are also a Dard article, and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Cltic lyres (*sraches*) of the women, and the fossil-like *asas* of the Shuna Magpie denote the antiquity of the Dard race. Curious to say the dress, light as air and softly warm, made of the fluff of the white "giant vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its people, to Part II. of my "Languages and Races of Dardistan," and to the same volume, of which this is a Supplement, namely, the so-called "Home and Sport Handbook," a volume of 23 folio pages.

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the King of the Jinns, Dú.ta and Paris himself appears, 776
exclaims that he is in your power and enquires your wishes 777
—and so on.

I think it is a pure coincidence that where I have the term 776
Bali it occurs usually in conjunction with horses. A groom 125
and a horse—both later in my service—had a thrilling
experience with a Bali which it would take too long to relate
here, but the principle involved was elsewhere stated to me
as follows: "If one mounts a horse at night and rides any-
where, then if the horse sees a Bali it will refuse to go forward.
If at this moment the rider looks over the horse's head between
its ears the Bali will be visible to him."

The more frivolous character of the Devil, Shaitán, is 778
shown in the following: If in certain circumstances you can
snatch the cap off the Devil's head and take refuge in a
masjid and resist his efforts to seize you by the seat of your
trousers and go off with them, then if you put on the Devil's
cap you will be able to see him, but he will not be able to see
you and others will not be able to see either you or him—
a piquant if not very useful situation.

[177] If these foreign—Arabic—names could be eliminated, as
I confess I should like, I think it would be found that most
of the beings rendered immortal would readily gain
admittance to the ranks of the Christ and the Dú.ta.

Dú.ta

776 The name Dú.ta, akin to the Sanskrit *dūta*-, may be regarded
173 as a legitimate Shina word. At any rate, the whole need not
be sought in Islam or Islamic influence.

Dú.ta play a prominent part in the folk-tales of the country
as demons, ogres, etc., usually of malevolent proclivities,
but they also descend into legendary history. In the latter
situation they probably represent a once locally dominant
race which has died out or been absorbed. But that is
probably only a later identification. Their origin must lie
in or before the Prākrtaic period which is presumably much